THE PENS DEXTERITY COMPLEATED:

OR,

Mr. *Riches* Short-hand now perfectly Taught,

Which in his Life-time was never done, by any thing *made publique* in Print, becauſe it would have hindred his Practice.

Richᵈ
K.

London, Printed by *T. Milborn*, for *H. Everſden* Bookſeller, under the *Crown Tavern* in *Weſt-Smithfield*, where are to be ſold the *New Teſtament* and *Pſalms* Engraven, Printed in the ſame Character; and for *T. Jenner* at *Greſham* Colledge, who alſo Sells the ſame, 1669.

1043. b. 56

Fame & ye Picture speak yet both are but
Shadows unto ye Author; could the Cut
Coppy his Art; this would be truly high
To have ye Picture speak his Quality. I.I.

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The Alphabet of the Lettors in Characters.

a	bl		ld	
b	br		lk	
c	cl		lm	
d	cr		ln	
e	dr		lp	
f.	fl		ls	
g	dw		lst	
h	fr		lt	
i	gl		mp	
k	gr		nd	
l	kn		ng	
m	pl		nk	
n	pr		ns	
o	sc		nst	
p	sk		nt	
q	sl		rd	
r	sm		rk	
s	sn		rl	
t	sp		rm	
u	st		rn	
w	str		rp	
x	tr		rs	
y	tw		rst	
z	str		rt	
	tr		ngr	

The Double Lettors to begin and end words. etc:

	Double-
	consonants
	to be got
	by heart
	blessed
	glory
	knowledg
	shalt
	impedi:
	ment
	th
	that
	thus
	this
	theise
	theire
	grace
	how to
	place the

Vowels

m

t

u

THE PENS DEXTERITY.

SECT. I.

Of the Alphabet of Letters or Characters.

THE firſt thing to be learnt in this incomparable Art, is the Alphabet of Letters, which muſt be ſo perfectly learnt, according to the true Shapes expreſſed in the Copy, that you may be able exactly to Write any of them readily, without looking on the Copy, becauſe they are the

great part of that Foundation upon which you are to proceed in the attaining the following Work.

Sect. II.

Of the Double Conſonants.

These Double Conſonants are no other than the Letters of the Alphabet joyned together, and therefore are no charge to the memory; the Alphabet being perfectly got by heart, as is before ſhewed; and in the making of theſe Double Letters, you muſt obſerve, that ſtill the ſecond Letter is joyn'd to the firſt, where you end the former, without removing Pen from Paper; and therefore you are to Write them over till you can readily ſo diſpoſe your Pen, which at the firſt onſet, 'tis poſſible may ſeem difficult to your eye, and hand: I think it needleſs to give you any particular examples, the Copy lyes ſo clear to your view in that, order you are to proceed.

Sect. III.

Of ſome Double Conſonants to be got by heart.

THeſe Double Conſonants are of great uſe, and are expreſt in the laſt Collumn of the Page Engraven, and they ſtand for Words; *bl.* ſtanding for bleſſed; *gl.* ſtanding for glory; *kn.* ſtands for knowledge; *sh.* for ſhalt; *mp.* for Impediment; a ſmall *c* for *th.* or that; *a* Double *c.* joyned together, ſtands for ſeveral words, thus, this, theſe, their; and this is no trouble in Reading, the ſence making up that defect whereſoever theſe words are uſed; and the laſt, there is *gr.* for Grace.

Sect. IV.

Of the Vowels, and how they are to be plac't about any Letter.

THE ſingle Vowels, are *a. e. i. o. u.* there being no need for the Obſervation of the *u.* Vowel, and the *u.* Conſonant in this Art of Character, as will appear

pear in the following Method; for by the ſame Rule in this Art, there is no uſe for the Obſervation of Dipthongs, or double Vowels: The intent of this practice of Short and Swift Writing, only aiming at Sounds of Words, not the Truth of Spelling. For placing the Vowels about any Letter, I have in the Copy Engraven, given you ſix Examples, in which you have all the Variety of thoſe Letters contained in the Alphabet, whether upright, ſidewiſe, or flat; and therein have ſo clearly placed the Vowels, that I think it very Impertinent to reiterate ſingly what lies ſo clear to your ſight, at firſt view; and therefore ſhall for your Practice refer you to thoſe Examples of Words, that are only expreſt by the Rule of the Alphabet, which immediately follow.

Mr.

Examples of Words writ by the Alphabetecall Rule.

and		cure		everie		hath	
as		change		except		heaven	
all		cleare		enemies		holy	
are		craft		evermore		hope	
art		changed		evill		happie	
afraid		cruil		extoll		honour	
alone		delight		fast		heare	
away		deride		fruit		hemd	
alsoe		deare		feare		heapes	
bleſt		dare		foes		heathen	
bent		defence		favour		hell	
bring		downe		full		in.	
braine		direct		furious		iuſt	
bound		deſire		falce		jewiſh	
broke		delay		forbeare		iron	
bruſe		defame		give		iudge	
blood		Exerciſe		glory		infernall	
battel		eare		good		incline	
chaire		eake		grace		impaire	
coaſt		earth		guide		idol	
crave		earlie		goodneſs		jacob	

Examples of Words writ by the Alphabetecall Rule.

knowne		mark		pure		set	
keepe		matters		peace		side	
keepeth		mercie		put		save	
kings		now		paine		sore	
kisse		never		poore		sight	
keene		neighbour		pitt		tarrie	
kingdom		neglect		potters		truth	
knowledg		noble		possest		take	
Let		not		quake		trust	
law		night		quaile		upright	
life		nor		quietly		untill	
like		once		quight		unto	
laud		old		render		uaine	
lord		oppress		right		uexed	
looke		our		refuse		walke	
liveing		offend		remaine		worke	
man		onely		rebuke		while	
men		offer		rend		where	
more		out		rulers		yet	
morn		of		rage		yea	
mind		once		sin		yeild	

The Names of all the Bookes in the Old, and New Testament.

Genesis		Ezekiell		Galatians	
Exodus		Daniell		Ephesians	
Levitecus		Hosea		Philipians	
Numbers		Joell		Colossians	
Deuteron:	D	Amos		Thessalonians	
Joshua		Obadiah		Timotheus	
Judges		Jonah		Titus	
Ruth		Micha		Philemon	
Samuell		Nahum		Hebrews	
Kings		Habakuk		James	
Chronicles		Zephaniah		Peter	
Ezra		Haggai		Jude	
Nehemia		Zechariah		Revelation	
Ester		Malachi			
Job				The Names of	
Psalmes		Mathew		some Apostles	
Proverbs		Marke		Andrew	
Ecclesiastes		Luke		Phillip	
Canticles		John		Bartholomew	
Isaiah		Actes		Thomas	
Jeremiah		Romans		Thaddeus	
Lamentatiõ		Corinthians		Simon	

Mr. *John Willis* the Divine, the firſt Publiſher of the *Art of Short-Writing*, in his Art of *Stenography*, hath ſpent much time and paines in ſhewing what Letters may properly be omitted, and yet the word properly founded, which he calls the Abreviation of all Words, wherein he ſhews how the choyce of the founding Letter or Letters in a word, are uſed, whether Double Vowels or double Conſonants; and after him Mr. *Shelton* hath done the like.

The which, in this following Work, is more compleatly performed without thoſe tedious diſcourſes. And that is plainly laid open to your ſight in all the Engraven Pages, contained in the Book; wherein the words are at large Engraven, and the word by the Character and Rule, performed ſo, that the firſt Rule here propoſed by the Alphabet is compleated with more variety of words, according to that Rule, than hath been uſually performed: to which Rule you have four compleat Pages of Engraved Examples.

The laſt Page only, which is the Names

Names of the Books of the Old and New-Teſtament, being mixt with three or four Markes, which follow in the next Section, to be diſcourſed of in order.

Sect.

Prepositions how to begin long words.				Terminations how to end long words.			
ab		pru		cation		us	
ac		sus		ation		ver ceive	
af		suf		lation		nor	
ad		re		less or lye ration		send	
all		mount		nation		sed	
am		ment		sion		son	
an		tempt		union		sun	
ap		under		count		ger	
as		sur		sent		tend	
afr		un		tent		ding	
comp		up		sever		din	
con		ut		ture		mer	
cor		col		ternall		mor	
de		pal		trance		full	
dis		as		ever		cord	
pra		at		itie		end	
pre		apr		ness ing		fend	
pri		com		serve		ning	
pro		circum		there		vert	

SECT. V.

Of the Prepoſitions, and Terminations, commonly called Marks for long Words.

NOw ſuppoſing that you are compleated in the former Rule, laid down by the Alphabet, by which (Rule ſome ſay) any word may be writ, yet that words may be more expeditiouſly performed than by that firſt Rule, eſpecially if long: This more ſhort, and ſpeedy way is plainly laid down, by ſeveral Examples, as in the former. And now your work in this Page Engraven and preſented to your view, muſt be learnt as perfectly by heart, as your firſt Page to your former Rule, becauſe the Foundation of this ſecond Rule depends upon it.

They are generally made without the remove of the Pen: by writing them over ſometimes with care, you will find them ready to make, and not difficult to remember; but go not from Page to Page till you are compleat in the Rule: this will prevent diſcouragement, and ſettle you in a fair progreſs to the Art.

Examples of long words writ by both Rules of the Marks, and Alphabet, for Abreviation.

actions		containe		expiration	
according		confide		examination	
account		confute		acceptation	
amount		consume		earthlie	
assent		consult		forecast	
assenting		confess		forsakest	
amounting		correction		forgeting	
accounting		conspire		flatterers	
consenting		countenance		fowler	
content		deceitfull		faithfully	
contempt		despite		forgeteth	
temptation		dispatch		greevious	
contemplation		destroyed		gladness	
com̃ition		declare		guiltyness	
com̃otion		degree		heavenly	
consolation		dignitie		happily	
condition		described		houshold	
confusion		deserve		helpless	
commune		deceitfull		hardness	
commit		despise		harmless	
common		deserned		innocent	
command		defamation		incline	

Examples of long Words writ by both Rules of the Marks, and Alphabet, for Abreviation.

kindneſs		nobillitie		righteousnes	
kindeſt		neighbourly		righteouſly	
kiſſes		namely		royall	
knowing		narrowly		reproove	
keeper		nouriſhed		remorſe	
kindled		oppreſſion		remaine	
kindly		offerings		ſubvert	
lamentation		offended		ſentence	
lamenteth		omiſſion		ſalvation	
liberall		obſervation		ſilver	
leſure		praiſed		ſaviour	
lightneſs		preſumption		ſuſtaine	
likely		prefered		ſurmount	
lovely		prayer		torment	
lovelyneſs		prayeth		therefore	
mountaine		praying		tormented	
mightily		preſumptious		temptation	
mortallity		proffereth		unceſſantly	
maintaine		profound		vehemently	
manyfould		quallitie		uncorrupt	
miſchiefe		quallificatiō		wax eth	
materiall		quarter		wickedly	

SECT. VI.

Shewing how theſe Marks are uſed in the Writing of any long Word.

IN uſing theſe Marks, you ſhall find that your Alphabetical Rule, is frequently joyned with this. I might give you many ſingle Examples, out of theſe two Pages following the Prepoſitions, and Terminations, but they are ſo clear and plain in the Engraven Pages, that an Ingenious Practitioner will behold, and reſt ſatiſfied with what is ſo fully and faithfully performed, to his eye, and hand; and therefore to this Rule, I ſay no more, but obſerve what you ſee with care, and you will receive ſatisfaction to your full content.

Examples of Ideas and Symbolicall Charracters used in ye New Testament

advance	ſ	between both	ı·ı	uncircumsition	ɦ
adultry	ꝏ	babilon	ꝑ	conversation	ꝛꝛ
angell	ꝏ	babilon is fallen	ꝓ	contrary	χ
the Angells that fell	ꝏ	abound	|	conclude	Δ
arguments	aa	aboundance	ıııı	dreadfull or danger	)
attributes	//	abreviate	ı	divill	ꝛ
almightie	⌐	christ	×	your adversary ye divill	ꝛ
all over the World	⊚	christ Jesus	⁜		
		Jesus christ	⁜	deminish	,
he is above all	⁘	crucifie	⧺	doctrine	ꝺ
		the Cross of christ	‡	destruction	ꝏ
among	⍋			everlasting	⁝
behould beloved bretheren	ꝑ	compassed about	⊚	eternitie	ſ
				even	=
		there is no condemnatiō to them that are in christ		uneven	⁼
beleeve	ꝑꝑ			even at the right hand of God	ꝟ=
above	ı		⁂		
belowe	⁝				
behinde	·ı	christ at the right hand of God		equall	ꝟꝟ
before	ı·			unequall	ꝟꝟ
both	ıı			equall with God	ꝟꝟ
both together	H	circumsition	ꝯ		

Examples of Ideas and Symbolicall Characters used in the New Testament.

fearfull or infinite	⅂	through feare	⅄	from east to west from north to south	∴
finite	⅂	through grace	⅄	increase in knowledge	~
follow	⅂⅂	through greife	⅄	through knowledge	~
fellowship	⅂⅂	gathered together	⅄	in the lord	⅃
freindship	⅂⅂	the most high	⅄	the eyes of God	⅃
faith	⅂	the most holy	⅄	through Jesus	⅃
through faith	⅂	hand in hand	⅄	libertie	⅃
through patience	⅂	hand joyned in hand	⅄	large libertie	⅃
feare	⅂	Jehovah	⅄	long libertie	⅃
this is no true faith	⅂	eyes	∴	it is long of mee	⅃
this is no true feare	⅂	cittie	:	a long time	⅃
God through Christ	⅂	first of all	:.	a little time	⅃
the most high god	⅂	last of all	∴	ministers	⅃
a false god	⅂	both high and low rich and poore	::	mistake	⅃
the wrath of god	⅂	through Justification	⅄	through mistake	⅃
great wrath	⅂			immortall	⅃

Examples of Ideas and Symbolicall Charracters used in the New Testament.

immortallity		in remembrance	R	trible	/
in the midst		through repent-		tremble	
mingle	≡	tance		trespass	
in order		this is no true		trinitie	
over all		repentance		treasure	
Christ is		substance		the times	
over all		great substance		are turnd	
a greate		serpent		varietie	
high priest		old serpent		world	
Jesus christ		subject		in y^o world	
our greate		seperate		there is no	
high priest		inseperable		thing in the	
unspeakable		severall		world	
in prison		scattered		the Crosses	
to put in		societie		of ye world	
question		from y^o top		the end of	
quantitie		to y^o bottom		the world	

Sect. VII.

Of the Ideas, and Symbollical Characters.

THeſe ſerve for Words and Sentences, and are mixt with the two former Rules for Abreviation, and therefore you need not fear either their charge to the Memory, or tedioufneſs to attain; they are more brief than the former Rules, and therefore added to them, and they are learnt almoſt as ſoon as Writ, and are a good preparative to the following Rule of Contractions.

Of theſe you will find three Pages all Engraven, ſtill keeping to the Rule of our Author in his Teſtament and Pſalms, whereby the Learner will with the more Dexterity attain the knowledge of this Art, ſo compleated with various Examples; your diligent Obſervation is deſired as you proceed, for ſometimes you will find how a ſmall Variation of a Rule by a touch, or a ſmall ſtroke, varies a Word or Sentence. I could give you many particulars

culars of them in theſe three Pages, were it needful; but ſince a hint is enough to an Ingenious Soul, I forbear to ſpeak further to theſe ſo plain and full Examples.

Sect.

The foure first Rules of Contractions which must be learnt according to their places as exactly as the Vowells Places, exprest by Tittles

1 to come to Christ	·x	people of god	y	heaviness of sin	hC
		3 lawes of god	⁝ y		
to depart from Christ	x·	waies of god	···y	holyness of Jesus	ih
		love of god	y···		
to come to god	·y	works of god	···y	humilitie of christ	x h
to depart from god	y·	worship of god	y ···		
		power of god	y···	6 calamitie of a nation	n̂
to come to beleve	·eb	feare of god	y···		
		4 wisdom of god	y ···	kindness of a nation	⌒n
to depart from ye faith	⁊·	doctrine of devills	⁝ x		
				coldness of a nation	n⌒
to come to the world	·⊙	called of christ	·x		
		far enough from christ	x:	covenant of a nation	n ⌒
to goe from the world	⊙·				
2 sons of god	ÿ	back slide from christ	:x	7 labour of christ	⌣ x
saints of god	··y	joyned to anti christ	^x:	life of christ	⌣x
daughters of god	y··			loss of christ	x⌣
		beautie of holiness	h̤	illumination by christ	x ⌣
servants of god	··y	5 happiness of a nation	h n̤	8 majestie of god	ȳ
Children of god	y··				

22

The Rules how to contract sentences taught by putting in practise the severall directions.

miserie of a nation		11 righteousness of christ		vertue of christ	
the mercie of god		run to christ		voice of the spirit	
multitude of sinners		run away from christ		unitie of the trinitie	
9 nature of sin		resurrection of christ		15 want of christ	
necessitie of faith		12 safetie of holyness		when you come to christ	
number of faithless		securitie of sinners		when you depart from christ	
neglegence of most		seperate from christ		a wonder if such receive christ	
10 pains of hell		subtilty of the devill		these xi: last rules thus exprest by Examples are suffitient to direct to their various Uses.	
presume to come to christ		13 taught of god			
pass away from christ		testimonie of christ			
punishment of sin		torment of hell			
pains of hell torment		troubles of the world			
		14 vanitie of the world			

SECT. VIII.

The Explanation of the firſt four Rules of Contractions, which muſt be learnt perfectly by heart.

THE firſt Rule is expreſſed by one Tittle, and is thus diſpoſed: At the middle of a ſubſtantive, the tittle on the left hand againſt the middle of the ſubſtantive, ſignifies to *come to.* Of this you have ſeveral examples in the Graven copy of Contractions in the beginning of the firſt Page.

The tittle on the right hand, againſt the middle of the ſubſtantive, ſignifies to *depart from.* Of which alſo the examples follow in the Graven copy, to which I refer you.

The ſecond Rule is expreſſed by two Tittles, and theſe are diſpoſed into ſix ſeveral places about the ſubſtantive:

The firſt place is directly over the head of the ſubſtantive, and ſignifies *men*, or *ſons.*

The ſecond on the left hand, is even with the head, and ſignifies *Saints.*

The third place is on the right hand, and

and is even with the head, and ſignifies *women*, or *daughters*.

The fourth place about the ſubſtantive, is even at the bottom on the left hand, and ſignifies *ſervants*.

The fifth place is on the right hand, even with the bottom, and ſignifies *children*.

The ſixth place, is directly under the bottom of the ſubſtantive, and ſignifies *people*.

The third Rule is expreſt by *Three Tittles*, and hath Eight places diſpoſed about the ſubſtantive.

The firſt place is directly over the head, and ſignifies *lawes*.

The ſecond place even with the head of the ſubſtantive on the left hand, and ſignifies *wayes*.

The third place is even with the head on the right hand, and ſignifies *love*.

The fourth place is againſt the middle of the ſubſtantive on the left hand, and ſignifies *works*.

The fifth place is againſt the middle on the right hand, and ſignifies *power*.

The ſixth place is even with the bottom of the ſubſtantive on the left hand and ſignifies *worſhip*.

The

The ſeventh place is even with the bottom on the right hand, and ſignifies *fear.*

The eighth and laſt place about the ſubſtantive, is directly under the bottom, and ſignifies *wiſdom.*

The fourth Rule hath *Two Tittles* diſpoſed one under another, and hath ſix places diſpoſed about the ſubſtantive.

The firſt place directly over the head of the ſubſtantive, and ſignifies *doctrine.*

The ſecond place even with the head on the left hand, and ſignifies *called.*

The third place even with the head on the right hand, and ſignifies *far enough.*

The fourth place even with the foot of the ſubſtantive on the left hand, and ſignifies *back-ſlide.*

The fifth place is even with the foot on the right hand, and ſignifies *joyned.*

The ſixth place is directly under the foot of the ſubſtantive, and ſignifies *beauty.*

Theſe four Rules being perfectly learnt, all that follow will fall within part of thoſe Rules, and with delight, be almoſt as ſoon learnt as four or five times writ over.

SECT.

Sect. IX.

The Eleven following Rules have each of them Four places allotted about the ſubſtantive, and are thus Diſpoſed:

THe fifth Rule is expreſſed by the Character *h.* over the head of the ſubſtantive it ſtands for *happineſs.*

Againſt the middle of the ſubſtantive on the left hand, it ſtands for *heavineſs.*

And on the right ſide of the ſubſtantive, againſt the middle, it ſignifies *holineſs.*

Under the bottom of the ſubſtantive it ſignifies *humility.*

The ſixth Rule is expreſſed by the Character *k.* and that Character over the head of the ſubſtantive, ſignifies *calamity.*

On the left hand againſt the middle, it ſignifies *kindneſs.*

On the right hand againſt the middle, it ſignifies *coldneſs.*

The

And underneath the ſubſtantive, it ſignifies *covenant.*

The ſeventh Rule is expreſſed by the Character *l.* about the ſubſtantive, and that over the head ſignifies *labour.*

Againſt the middle on the left hand, it ſignifies *life.*

On the right hand againſt the middle, it ſignifies *loſs.*

And underneath, it ſignifies *humiliation.*

The eighth Rule is expreſſed by the Character *m.* which over the ſubſtantive, ſignifies *majeſty.*

On the left hand, againſt the middle, ſignifies *miſery.*

On the right hand againſt the middle, *mercy.*

And underneath it, ſignifies *multitude.*

The nineth Rule is expreſſed by the Character *n.* and that over the head of the ſubſtantive ſignifies *nature.*

Againſt the middle on the left hand, it ſignifies *neceſſity.*

On the right hand, againſt the middle, it ſignifies *negligence.*

And

and underneath the ſubſtantive, it ſignifies *number*.

The tenth Rule is expreſt by the Character *p*. and that over the head of the ſubſtantive, ſignifies *pains*.

Againſt the middle on the left hand, it ſignifies to *preſume*.

On the right hand, againſt the middle, it ſignifies to *paſs away*.

Underneath the ſubſtantive, it ſignifies *puniſhment*.

The eleventh Rule is expreſt by the Character *r*. and that over the ſubſtantive ſignifies *righteouſneſs*.

Againſt the middle on the left hand, to *run to*.

Againſt the middle on the right hand, it ſignifies to *run away from*.

And underneath, it ſignifies *reſurrection*.

The twelfth Rule is expreſſed by the letter *s*. and that over the head of the ſubſtantive, ſignifies *ſafety*.

On the left hand, againſt the middle of the ſubſtantive, it ſignifies *ſecurity*.

On the right hand, againſt the middle of the ſubſtantive, it ſignifies *ſeparate*.

And underneath the ſubſtantive, it ſignifies *ſubtilty*.

The thirteenth Rule is expreſſed by the Character *t*. and that over the head of the ſubſtantive ſignifies *taught*.

Againſt the middle on the left hand, it ſignifies *teſtimony*.

Againſt the middle on the right hand, it ſignifies *torment*.

And under the ſubſtantive, it ſignifies *troubles*.

The fourteenth Rule is expreſſed by the Character *u*. and that over the head of the ſubſtantive, ſignifies *vanity*.

Againſt the middle on the left hand, it ſignifies *vertue*.

On the right hand, againſt the middle, it ſignifies *voice*.

And underneath it, ſignifies *unity*.

The fifteenth and laſt Rule is expreſt by the Character *w*. and that over the head of the ſubſtantive, ſignifies *want*.

On the left hand, againſt the middle of the

the ſubſtantive, it ſignifies *when you come to.*

On the right hand, againſt the middle of the ſubſtantive, it ſignifies *when you depart from.*

And underneath the ſubſtantive, it ſignifies *wonder.*

NOw having Repeated thus plainly in Words, the Rules more plainly Engraven in Characters, for your example and Imitation, as a pleaſant copy, and no burthenſom Task, I ſuppoſe any ordinary Capacity may, by theſe few, contrive other words anſwering the Sentential Subſtances, of what is here ſo plainly Projected on purpoſe to promote the perfection of this moſt Ingenious Invention of our deceaſed Author.

Additionall Contractions from which great varietie may be drawne at pleasure.

to understand		to be (joyned)		to be humble	
is exprest thus		thus exprest		as christ	×
by a tittle		to be joyned		was humble	hh
to understand: the law	ب	to ye people of god	⁝	to be happie	
the gospell	⁝	to be joyned		as the saints	
ye scriptures	⁝	to the servants	⁝	of god are	⁝ hh
faith	⁝	of god		happie	
g. turnd on one		to be joyned		to be miserable	
side signifies		to the children	⁝	as the world	=⊙
god will not give		of god		is miserable	
god will not give: his son	⁝	to (imbrace)		the word (from)	
his love	⁝	thus exprest		how exprest	
his mercie	⁝	to imbrace ye		betweene two	
his law	⁝	people of god	⁝	substantives	
christ	⁝	to imbrace ye	⁝	from god	
in (order) is		saints of god		to man	⁝
thus exprest		to imbrace ye	‡	from man	
in order to the: wisdom of god	⁝	cross of christ		to god	—
worship of god	⁝	a double-		from heaven	
law of god	⁝	contraction		to earth	h
feare of god	⁝	exprest by		from earth	
to (question)		two lettors		to heaven	⁝ h
thus exprest		to be merciefull		from nation	
to question the: worship of		as god is	⁝	to nation	n
god	⁝	merciefull			
ways of god	⁝	to be holy as		from kingdom	
fear of god	⁝	god is holy	⁝ hh	to kingdom	K

Sect. X.

Of the *Additional Contractions.*

THE firſt of theſe Contractions is ſignified by the *Tittle* under the ſubſtantive, and is thus diſpoſed, as in the Engraven Copy will appear, *to underſtand the Law.*

The ſecond is the common Character of Goſpel, the *Tittle* ſtanding under, ſymbollically ſignifies, *to underſtand the Goſpel.*

The third Contraction is *Scripture*, and it is the common Character; the *Tittle* ſtanding under, Symbolically ſignifies, *to underſtand the Scriptures.*

The fourth Character is the common character of *Faith*, and the *Tittle* underneath, ſignifies *to underſtand Faith.*

To this Contraction, to ſhew you to how many ſeveral Words and Sentences it may be applyed, I ſuppoſe it altogether needleſs.

The ſecond Additional Contraction is *G.* turned on one ſide, which Symbolically ſignifies *God will not give.* And the *Tittle* added over, is in the ſecond Rule of Contractions, and ſignifies *Son*; it is over the head of the ſubſtantive in that Rule, and ſignifies *God will not give his Son.*

The ſecond Sentence in this Contraction is *g.* turned on one ſide, and the three *Tittles* placed even with the letter *G.* ſignifies *Love*; and this is according to the third order of the four firſt Contractions, placed thus on the right hand of the ſubſtantive, and ſignifies *God will not give his Love.*

The third Sentence is *g.* turn'd on one ſide, and the Character *m.* placed againſt the middle of the ſubſtantive on the right hand, according to the Eight Rule of Contractions, *m.* there ſignifying *Mercy.* The Sentence there ſignifies, *God will not give his Mercy.*

The fourth Sentence is *g.* turned, and three *Tittles* over the ſubſtantive, which ſignifies *Law:* And this is in the third Rule of Contraction, and the firſt place over the ſubſtantive, and here ſignifies, *God will not give his Law.*

The fifth Sentence is *g.* turned, and a ſtroke

ſtroke ſtruk ſlope through the ſubſtantive, which ſignifies *Chriſt*, according to our Authors own practice, and ſignifies *God will not give Chriſt.*

In the third Additional Contraction, the firſt Sentence is in order to the *Wiſdom of God*, and is according to the order of the third Rule of Contraction, the eighth place about the ſubſtantive, which is directly under it.

The ſecond Sentence is in order to the *Worſhip of God*, which is in the third Rule of Contractions, the ſixth place about the ſubſtantive, againſt the bottom on the left hand.

The third Sentence is in order to the *Law of God*, and is according to the third Rule placed over the ſubſtantive in the firſt place.

The fourth Sentence is in order to the *Fear of God.* And that by the third rule of Contractions, is even with the foot of the ſubſtantive on the right hand, and is the ſeventh place about the ſubſtantive; *in order*, is ſymbollically expreſſed; the *O.* ſtanding for *order*, and a *Tittle* put into the *O*, ſtands for *in order.*

In the fourth Additional Contraction, the firſt Sentence is, *to queſtion the Worſhip of God*, which is in the third Rule of Contractions, the ſixth place about the ſubſtantive, even with the foot on the left hand.

The ſecond Sentence is, *to queſtion the Wayes of God*; and according to the third Rule of Contractions, is in the ſecond place about the ſubſtantive, even with the head on the right hand.

The third Sentence is, *to queſtion the Fear of God*; and is in the third Rule of Contractions, the ſeventh place about the ſubſtantive, even with the foot on the left hand.

The fifth Additional Contraction, the firſt Sentence is, *to be joyned to the People of God.* And the *n.* drawn from the middle of the *G.* ſignifies, *to be joyned.* The two *Tittles* placed under the ſubſtantive, according to the ſecond Rule of Contractions, in the ſixth place, juſt under it, ſignifies *People.*

The ſecond Sentence is, *to be joyned to the Servants of God.* And in the ſecond Contraction, the place of *Servants* is againſt the bottom of the ſubſtantive on the left hand, expreſſed by two *Tittles.*

The

The third Sentence is, *to be joyned to the Children of God.* And this in the ſaid ſecond Rule of Contraction is even with the bottom of the ſubſtantive on the right hand, expreſt by two *Tittles.*

The ſixth Additional Contraction, the firſt Sentence is, *to embrace the People of God.* Where you ſee a *ſtroke* through the *g.* ſignifies, *to embrace people*; placed as aforeſaid under the ſubſtantive.

The ſecond Sentence is, *to embrace the Saints of God.* And in the ſecond Rule of Contraction, the place of *Saints* about the ſubſtantive, is even with the top on the left hand.

The third Sentence is, *to embrace the Croſs of Chriſt.* And for this in the *Ideas*, you will find *the Croſs of Chriſt*; and a *ſtroke* through, ſignifies, *to embrace.*

The ſeventh Additional Contraction: The addition of a double Contraction, is expreſt by *Two Letters.* And the firſt of theſe, is, *to be merciful, as God is merciful.* In the eighth Rule of Contraction, *Mercy* is placed againſt the middle of the ſubſtantive, on the right hand:

hand; and here is expreſt in that place, as ſignificant by a double *m*.

The ſecond is, *to be Holy, as God is Holy.* And in the fifth Rule of Contractions, *Holy* is againſt the middle of the ſubſtantive on the right hand, and is here expreſt by a double *h*. this *h*. ſtanding for *holy*, and is implyed to be double repeated.

The third is, *to be humble as Chriſt was humble.* In the aforeſaid fifth Contraction, *Humility* is directly under the ſubſtantive, and is here expreſt by a double *h*.

The fourth is, *to be happy, as the Saints of God are happy*; and in the ſaid fifth Rule of Contractions, the place of *Happineſs* is juſt over the head of the ſubſtantive. And for the place of *Saints*, you know it hath been given before in the ſecond Rule of Contractions, at the left hand, even with the top of the ſubſtantive. Thus you ſee how plain the uſe of more than one Contraction may be uſed with great advantage.

The fifth is, *is to be miſerable, as the world is miſerable. Miſery*, or *Miſerable*, hath been alike uſed by our Author in his practice: And the place of *Miſery* about the ſubſtantive is even againſt the middle in the eighth Rule of Contractions.

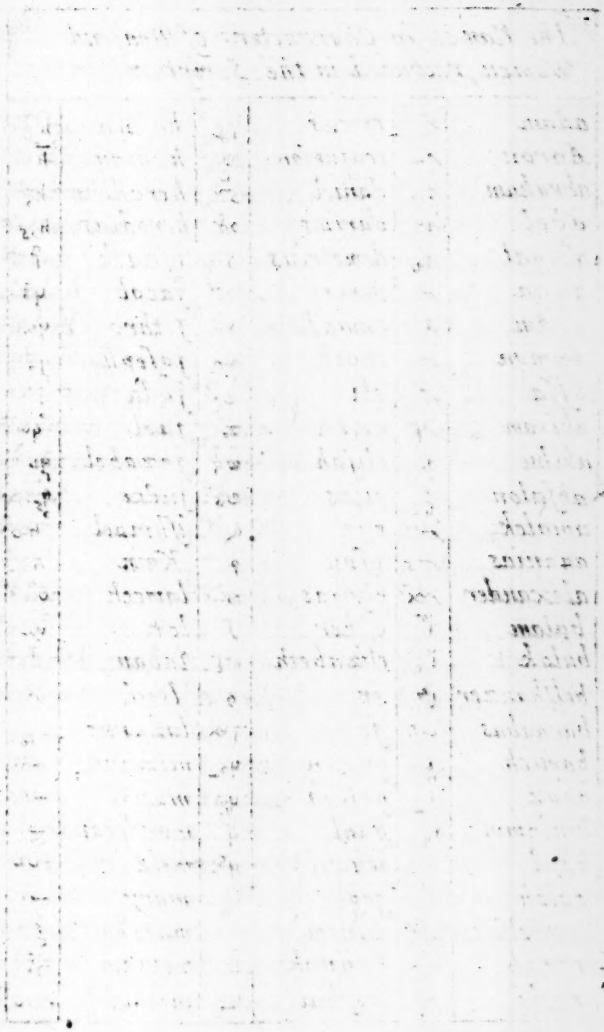
The

The eighth Additional by a double Contraction; the firſt, *from God to Man.* This Additional refers to the firſt Rule of Contractions, where you will find the *Tittle* placed againſt the middle of the ſubſtantive, on the right hand, and there it ſignifies, *to go, or depart from.* So that this is ſymbollically expreſt, the *Tittle* ſtanding *from God, to Man.*

The ſecond, *from Man, to God.*

Theſe all depend upon the ſaid firſt Contraction, and are ſo plain, that I need ſay no more, either of their Uſe, or Dexterity.

FINIS.



The Names in Charracters of Men, and Women, recorded in the Scripture.

adam		cyrus		hanun	
Aaron		centurion		haman	
abraham		daniel		herod	
abel		darius		herodias	
abigal		demetrius		isaack	
anna		demas		jacob	
aram		dinah		jethro	
ammon		enoch		joseph	
assa		eli		juda	
abiram		ezra		jael	
abihu		elijah		jezabel	
absalon		elias		judas	
amalek		eve		ishmael	
ananias		esau		Kain	
alexander		elymas		lamech	
balam		esther		lot	
balak		elizabeth		laban	
belshazzer		er		levi	
barnabas		felix		lazarus	
baruch		gideon		micaiah	
boaz		goliah		manoha	
benjamin		gaal		mordecai	
baal		gehazi		melzar	
caleb		gog		mary	
cornelius		hiram		martha	
corah		hannah		miriam	
cosbi		hophni		michol	

The names in Charracters of men and women recorded in the Scripture.

Nason	נחשון	Salmon	שלמון	abiam	אביה
Nathan	נתן	Solomon	שלמה	achaz	אחז
Nathaniel	נתנאל	Salathiel	שלתיאל	adonia	אדניה
Nicodemus	נקדימון	Sadock	צדוק	ahab	אחאב
Naomi	נעמי	Sarah	שרה	ahasiah	אחזיה
Nadab	נדב	Senacherib	סנחריב	amaziah	אמציה
Nabal	נבל	Shimei	שמעי	debrah	דבורה
Nebuchad-nezzar	נבוכדנצר	Sheba	שבא	sissera	סיסרא
		Sanballat	סנבלט	sampson	שמשון
Naaman	נעמן	Simon	שמעון	samuel	שמואל
Obed-edom	עובד אדום	Sephirah	ספירה	saul	שאול
Ozias	עזיה	Thomas	תומא		
Omri	עמרי	Tabitha	טבתא	reheboam	רחבעם
Og	עוג	Thamar	תמר	jeroboam	ירבעם
Phineas	פנחס	Tertullus	טרטלוס	jehu	יהוא
Paul	פאולוס	uriah	אוריה	Josiah	יאשיה
pharaoh	פרעה	Zarah	זרח	jehosaphat	יהושפט
pashur	פשחור	Zerubbabel	זרובבל	jahoram	יהורם
pilate	פילטוס	Zophar	צופר	joash	יואש
rechabits	רכבים	Zacharias	זכריה	jotham	יותם
rahab	רחב	zacheus	זכי	hrzekiah	חזקיה
rebekah	רבקה	ziba	ציבא	manasses	מנשה
rhoda	רודא	zimri	זמרי	uzziah	עזיה
rabshekah	רבשקה	zedekiah	צדקיה	egipt	מצרים
rachab	רחב	charan	חרן	red sea	ים סוף
roboam	רחבעם	chaaldea	כשדים	moab	מואב
rachel	רחל	canaan	כנען	edom	אדום

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